637 They have sold the new small canoes, tree bark mats
501 (damajaguas), palm-leaf fans, rubber and rolls of liana (these are
295 used in the construction of bamboo huts to tie up the palm-leaves
283] on the [284] roofs and for some other purposes in lieu of string),
which they have brought from the villages and with the cash they
have earned they now make their small purchases. They have
few wants and do not need much: a few feet of cotton cloth, a
chopping knife, some salt, a small mirror, glass-beads, fish hooks,
[311] powder and small shot for the old muzzle-loader which a few of
them may own. This would be all their heart desires. It is little,
even very little, and yet it takes long, even very long, until they
have made their choice and finally decided to buy. First they
talk it over among themselves in their guttural and sonorous lan-
guage and then they start bargaining, and then they count out their
money slowly and cautiously; finally having managed to get the
[342] desired goods, they packed them into the nearly full basket car-
ried by the wife. The women and girls timidly hide behind their
menfolk. When spoken to, they do not answer, although they
●576 understand sufficient Spanish. Their jealous menfolk have strictly
571 forbidden them to enter into conversation with men of other races
[491] or tribes. They draw back bashfully. But if the husband is not
present, only the mother or brother, the women become very
loquacious, especially when their tongue has been untied by a
small present--a mirror, necklace or something of the kind. And
they are happy beyond words if you caress their little child, who
looks like a Japanese baby painted brown, and has a friendly smile
even for a stranger. It is amusing to watch the women meeting a
fashionably dressed lady in one of the shops; then they surround
her laughing, amazed and admiring, but they do not appear to be
jealous of the lace dresses worn by European women. The men,
on the other hand, do not honor even the most beautiful and most
elegant white lady with so much as a glance.

142 The Cayapa girls are pretty from the age of 12 to 16 years,
302 their bodies somewhat plump, but still with a beautiful shape.
584 Sometimes young men and women can be seen with red and black
streaks and dots on their faces, chest, arms and legs; this is a
sign that they are engaged.

505 Once their business in town is finished they prepare for the re-
turn journey to their villages. "Adios compadre, adios compadres,"
and chattering and laughing, happy and content, they hurry to
the shore where their canoes are moored. On their way they

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796 it, is shown in the background of pl. CXXXII. In pl.
CXXXIII part of the structure is just visible below the
342 cloud of smoke before the church, and in pl. CXXXVI it
is shown in the background. In both of these the plaza
is shown completely cleared of vegetation as it appeared
during this particular fiesta. The interior of the "rancho"
with the instruments and their players is shown in pl.
796 CXXXIV. Here throughout the day, until about 4 P.M.,
the music was continued almost without cessation,
regardless of the fact that services, processions, and
feasts were at different times in progress in the pueblo.
It is the custom to give the images guarapo to drink on
this one day of the year, and this must be done very
ceremoniously and with much music. The images them-
selves are supposed never to drink rum, nor is it drunk in
their presence, but great quantities of guarapo are con-
sumed actually by the fiesteros as well as ceremonially
by the images. A small calabash is filled with this drink
and is held to the lips of the image for some minutes, or
if the image is so placed that the calabash cannot be
placed to its lips, they are moistened with guarapo by
dipping the finger into the liquid. The images having
been allowed to imbibe from this calabash, its contents
are either thrown on the ground or drunk by some of
those present. In addition, other guarapo is constantly
drunk by the fiesteros. Almost no rum is drunk in the
[576] vicinity of the "rancho," but in case it is desired to drink
rum, etiquette requires that a person must turn away
from the saints, otherwise they would be displeased at
the sight.

At about 8:30 A.M. a service was held in the church,